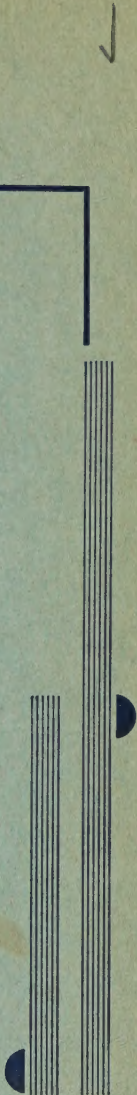


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SOCIAL PROGRESS

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Some Rainbows on the War Cloud

PERHAPS we have been too pessimistic about war. We are prone to forget how long and how deeply it has been a normal part of the program of the world. Plans for world peace are of very recent origin.

Some maintain that there must be a continuance of war because of their belief that human nature never changes and that, therefore, war is inevitable. This seems to be a direct contradiction to the teachings of Jesus. He taught that human nature could be so radically and fundamentally changed that the change could not be properly described except by the term of a new birth. Scripture also asserts that "We become partakers of the divine nature." The Gospel teaching is that Almighty God can and will change the nature of the willing heart.

Others hold that since Jesus said that there would be wars until the end of the age, all efforts to make peace will be of no avail. A careful study of the writings of those who have given particular attention to the "Ages" will reveal the fact that there are many divergences in their time tables and some hold that the age of which Jesus spoke is already past. However, if we grant that the end of the age is not yet and that there must be more wars, there does not seem to be any valid reason because of which Christians ought to share any responsibility for them

but a clear obligation to make them as few and futile as possible. It was not for mere rhetorical effect that Jesus said, "Blessed are the peace makers."

Perhaps we have overestimated the human passion for war. There seems to be cumulative evidence that the desire for war is, for the most part, for a war that somebody else will fight. During the world war there were 4,057,101 men under arms in the American army; 728,234 of them volunteered and 2,783,694 were drafted. There seems to have been a burning passion for war which others would wage but a more burning passion to remain at home in peace.

A very decided gain in peace movements has been made by the munitions investigations in Congress. The public has been informed as never before of the definite relationship that exists between the god of war and the god of gold. Unregenerate human nature cannot resist the opportunity to make vast profits through active participation in the production of international fear, ill will, and destruction. We must not be too hard on these munition makers as most of us have a blend of patriotism, piety and profits in our make-up, but we must take active steps to remove the apparent temptations that lie in their way.

Recent activity in Congress to promote the cause of neutrality in times of peace is a most hopeful condition. The rapid growth of hostility to war in governmental regions is fine evidence of the vitality of the movement for peace. The growing conviction that American citizens, so far as possible, ought to keep themselves out of war zones must be nurtured. The myth of the freedom of the seas, which had much to do with embroiling our country in the world war, is now being seen as a dangerous myth.

The rapid growth of the conviction that our country ought not to furnish munitions nor finance countries that engage in war is gaining strength. Not many countries could promote much of a war if they had to pay for it. First, we lend money to help with a war and then we enter the war so that we will not lose what we have lent; then we lose that and all that we put into it and wonder why we have a financial depression. Perhaps we may learn to starve wars when they are young. As this is being written, the League of Nations is making a determined effort to prevent war. God grant success!—J. A. S.

The College and Peace

BY CHARLES J. TURCK*

THERE are educators who would disagree altogether with the premise on which this article is based. I assume that the colleges have to do with attitudes as well as with the mastery of facts, with the set of the heart as well as with the achievements of the mind. If this were not so, I would suggest that our churches cease their support of church-related colleges, for we would have no assurance that college education, even under Christian auspices, would help to regenerate the individual or society.

But because college education has a definite influence upon attitudes as well as capacities, I hold that our colleges have a vital part to play in the problems of war and peace. What are these problems and what are the attitudes which Christian colleges can be expected to develop through proper educational procedure in the hearts of the students?

Dr. Charles H. Judd, of the University of Chicago, in his address before the Department of Superintendence of the Northern Educational Association in Washington in 1932 said: "If I had my way, I would bring it to pass that the center and core of the school curriculum at every level would be instruction regarding the social order." His recommendation was that teachers and administrators should be the first to recognize "the obligation to introduce the young people of America to a fuller knowledge of social institutions than is now supplied by American education." If our young people are to be citizens of the world, as indeed we must all be in this world civilization which recognizes no economic or scientific or spiritual barriers, they must know about world forces and world institutions and the world problems of peace and war.

The first of these world problems in which intelligent understanding and a Christian attitude must be developed among college students is the machinery of peace. Nearly all colleges have courses in international organization, in comparative government and in foreign affairs. The difficulty with these courses, as with

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all courses in the college curriculum, is the unreality of the lectures or classroom discussions. How can the exposition of the League of Nations by a competent instructor in a mid-west college possibly affect the life story of any individual in the class? This unreality which is so deadly to interest and activity is not peculiar to classes in international affairs, but it explains why these classes fail to produce men and women who are resolved to use their theoretical knowledge for the advocacy and achievement of the great social goal of world-wide peace.

The remedy must be in the development by teachers of a technique that will eliminate this spirit of unreality and that will bring to the students a vivid sense of their participation in the solution of a world problem. Anything that brings the course or the college into immediate contact with such problems,—a visit from a foreign diplomat, a letter from abroad, a statement addressed to the responsible head of a department of state—will give to the subsequent classroom discussions an air of vitality and zest that will stir even dull minds to new enthusiasm. If in the conduct of the course, the students can be made to see that a World Court decision or a League of Nations debate has turned on the same issues that are presented for discussion in the class, the response of the students ought to be a quickened interest in the operations of our somewhat creaking machinery of peace.

The second of these world problems is the outlawry of war. Again, our college curricula include many courses that deal with wars, their causes, their conduct and their effects. Except in the hands of unusually gifted teachers, these stories of war are much less vivid in student minds than the scenes that are depicted in the motion pictures. The causes are carefully listed; the effects are exactly catalogued; the student feels that he can take a test on these causes and effects with credit; but does he feel the brutality and the suffering and the needlessness of all war? Has he been able to see how with fiendish skill the war machine has claimed its victims through the ages with scarcely a protest from the intelligent and the religious leaders of the time? Unreality in the discussion of wars is the explanation why young men can hear a lecture on the carnage of the last World War and then march submissively in the R. O. T. C. in preparation for the next.

It is comparatively easy to make discussions of war become vital

issues on a college campus, but it takes a large amount of courage. Our usual disposition is to avoid controversy, and war is a controversial subject today. Yet on any campus it would seem to be appropriate for those who must pay the price of the next war with their own blood to organize and agitate against their elders who would force them into the war machine. If education has any place in the world, it is not as an interlude between two wars; it is as a substitute for war. Every classroom discussion about war should be permeated with the conviction that classrooms have made wars unnecessary. The teacher is training young people to be citizens of a peaceful world, and his task is poorly done unless his students are intelligently and boldly facing the questions that the continuance of the war machine raises in an interdependent and half-way civilized world.

Between these two great problems of peace and war, there arise a host of other problems,—methods of international understanding, problems of diplomacy, attitudes toward backward peoples, limitation of armaments, the scope of treaties, justifiable and non-justifiable causes, economic boycotts. Every one of these problems is touched upon in one or more college courses. Every one of them appears to be an unreal problem that does not concern the life of the undergraduate. The task is always the same, to make these issues appear always as the vital, throbbing pulsations of a world life that concern every one, from the great diplomat to the humblest student. If all these issues can be clothed with reality, then we can expect the graduates of Christian colleges to bring to world affairs a purpose and a courage that have been too long lacking there.

I accept the criticism that such a presentation of the problems of war and peace involves the college in the dangers of propaganda. But the fault with propaganda, as with politics, is that it does not try to be fair, to be scientific, to be honest. The college reaction to the unfairness of propaganda is usually a resolute determination to be unreal, to be honest and fair and scientific about things that nobody cares about deeply. My plea is that the college face squarely the most controversial issues, and then proceed to handle them in ways that are scientific and Christian. One does not cease to be an honest-minded man when he becomes an advocate, provided his methods as an advocate are those of an

honest-minded man. Colleges can grapple with the problems of peace and war in real and vital ways, and still remain educational institutions of the finest type. Colleges that do not face these issues fail as social institutions, no matter what other qualities they may preserve.

More than one hundred years ago, Lord Brougham declared:

"Let the soldier be abroad if he will; he can do nothing in this age. There is another personage,—a personage less imposing in the eyes of some, perhaps insignificant. The schoolmaster is abroad, and I trust to him, armed with his primer, against the soldier in full military array."

His faith in the schoolmaster has not been fully justified thus far. Our teachers have been too fond of sheltered walks and academic pursuits, far from a mad world. But it is not too late for the schoolmasters and the colleges to mend their ways, to plunge into the struggle to push peace up and war forever down. For that struggle in its last analysis remains one between the schoolmaster and the soldier in full military array.

Peace Materials

The Will to Peace—A Service of Worship and Remembrance. 12 or more copies, 1 cent each.

*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

*Program Suggestions for World Peace—10 cents.

†The Churches and World Peace—Walter W. Van Kirk. Free, supply limited.

†Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

†Peace Posters—Set of 13, \$1.00.

†Actions of General Assembly—October Social Progress—5 cents a copy.

* Contains good Reference List.

† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies.

Sales Agencies

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Witherspoon Building

Pittsburgh
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Chicago
216 S. Wabash Ave.
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156 Fifth Avenue

A Prayer for Today

God of battles and God of peace we pray that in this time of crisis we may have the wisdom and the courage to overcome the danger of war.

Help us to remember that if we let the world go to war again we must kill a million young men, destroying with them the children they might have fathered, the good deeds they might have done and the songs they might have sung, and taking from the world something that all its tears and prayers can never replace.

Help us to understand that the price of a war would be paid, not only in blood but also in many years of human sufferings; not only in money but also in loneliness and hunger and poverty and dark weariness of the soul; not only in material things but also in the happiness of women and the laughter of little children.

Help us to understand that wars come through stupidity; through the incompetence of statesmen and the blind prejudice of their peoples, rather than through fate; and help us make everlasting enemies of that stupidity, that incompetence and that prejudice, and conquer them.

May we be made ready to make sacrifices in the cause of peace; ready to give up some of the things we strive for, to discard some of our most favored catch-phrases, if need be, so that we may live at peace with our neighbors.

May we be wise and strong, our Father, as we grope up through the dusk of imperfect wisdom and imperfect understanding, so that we may keep from destroying our world through the folly of a war we need not fight.

This we ask in the name of the Prince of Peace. Amen.—*National Council for Prevention of War, 532, 17th St., Washington, D. C.*

Some Notes on a Great Text

BY M. WILLARD LAMPE*

"He hath showed thee, O Man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

1. *Its plain teaching.* Religion and ethics are inseparable partners. "Doing justly" and "loving kindness" are as much requirements of religion as "walking humbly with God." Our conduct towards others and our conduct towards God both enter the warp and woof of "the good life" or "the religious life," whichever term one prefers. The two terms are interchangeable in the thought of Micah.

2. *The order of the phrases*,—"do justly," "love kindness," "walk humbly with thy God." Each following phrase strikingly suggests the best method of securing the difficult goal stated in the preceding phrase! First of all is the ideal of justice,—the dream of all philosophers, the purpose of all systems of jurisprudence, the scarlet thread running thru all great literature, the keystone of any enduring social order or religious system. But who knows with any precision what justice is in even the simplest situation, to say nothing of complex situations where even the highest judges disagree, so that it has been common to say that in the last analysis only God can be just? Quite so, but Micah too was keenly conscious of the difficulty, for he quickly says "love kindness." Kindness is the way to justice, it provides a strong motive for justice, indeed many people have come to feel that kindness in large part is justice,—at least that there is no justice without it. But how can one "love kindness" so that it will be a dominant and not a fleeting motive in his life? "Walk humbly with thy God." How well I remember one student, an outstanding man in his University and a member of the Society of Friends who when he was asked what was his strongest motive for living at his best almost instantly replied, "Gratitude, gratitude to my parents, to my friends, and to God." When one feels in all humility that God has been kind to him, he will have the

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strongest motive to be kind to others. It does seem, therefore, that here is a motto which not only states one of life's greatest ideals, viz., justice, but points to the greatest motive for justice, viz., kindness, and to the greatest support of kindness, viz., "a humble and a contrite heart."

3. "*Do justly.*"

At bottom this means honesty of thought, sincerity of expression, fidelity of effort,—the opposite of shoddy work and the bluff and bluster which try to conceal it. One's inner life must be on the square. "As a man thinketh in his heart, so is he." "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

From this as a starting point, "doing justly" extends to every relationship of life. Take, for example, the debtor-creditor relationship. A professional man told me he was glad to carry the accounts of many who said they were not able to pay at once, "But it does seem funny," he said, "to read of these same people making week-end trips to Chicago, and accompanying the team on joyrides to other towns." Quite so. There are many people who when they contract a bill or borrow money do not seem to feel any obligation in the matter at all; they forget it. It is surely no dishonor to be in debt these days, but there is a just and an unjust way of staying in debt, and the just way does not involve the mere ignoring of creditors, any more than it involves submission to unreasonable creditors. It involves straight thinking and consistent action.

Or take, for another example, men-women relationships. One may think that "justice" is not the word here, but rather politeness, courtesy, chivalry, romance. These qualities are indeed to be desired, but every one of them is a sham unless based upon honesty of thought and action. Unquestionably a very large share of the heartaches of the world is due to various forms of injustice between men and women,—playing fast and loose with each other's affections, making false promises, taking unfair advantage of each other's weaknesses. This whole area of life is shot through with plunder and robbery,—robbery of our very best possessions, chiefly our self-respect and respect for the personalities of others, all of which calls to high heaven for a greater justice. Indeed, so important is this area, that when one

plays fair in it, he has gone no short way in meeting Jehovah's first requirement of "doing justly."

4. *"Love kindness."*

The deepest needs of any human being are emotional; every one, to be normal, needs to be loved, or cared for, or at least respected by the group in which he lives,—so much so, for example, that the president of a very prominent college not long ago committed suicide because he thought he had completely lost the goodwill of the student body. The world needs kindness, whether it can get justice or not, and it is passing strange that one can have all the advantages of a higher education and remain in the kindergarten so far as the development of this quality is concerned. Everyone of us, of course, has the germs of it within us, and we are always kind to some people, to children probably and to people in obvious trouble. But we should have the imagination to see that the greatest service we can render any human being, whether in obvious trouble or not, is to be kind to him, to respect him as a person no matter who he is, and to be controlled by a prevailing attitude of goodwill. This is not at all impossible. I know two young men who graduated from a certain university a few years ago. One of them was white and the other colored. They had been prejudiced against each other, but at the beginning of their senior year they agreed to try to understand each other better, and so each week at stated hours they met in a room in the chemistry building just to talk things over or read to each other. Before the end of the year they were praying together, and each of them told me separately that it was the most valuable course of their whole university career. It was easy for them to be kind to each other, when they learned that they were kin.

5. *"Walk humbly with thy God."*

Sincerity in religion is not enough. Humility, and charity which goes with humility, are equally important. Indeed most of the trouble in religion has been caused by sincerity without humility, for this commonly produces bigotry. Recently I was talking with a lady, eighty years of age. She said, "I used to think I would rather have my son dead than a Catholic, but now I think I would rather have him a Catholic than an agnostic, and dead only rather than an agnostic." She had not lived in

vain, for she was growing more humble and more charitable. As intelligent men and women we must see that there are different ways of sincerely thinking about God and the meaning of life, different ways also of sincerely worshipping God and "doing the will" of God. Moreover we must agree that, however much we may know about God, and however sure we may be in our knowledge, there is so much more to know beyond what we do know, that when we are in our right mind, we can do no other than "walk humbly" with our God, and so charitably towards all others who likewise are walking humbly with their God.

6. *Micah and Jesus.*

"Thou shalt love the Lord thy God with all thy heart and soul and strength and mind. This is the first great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" and so all that Micah meant when he said "do justly, love kindness, and walk humbly with thy God."

A Loftier Race

These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom, of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the Earth is Paradise.

Spend for Peace!

A MILLION DOLLARS FOR PEACE" is the goal of a "Peace Bond" drive launched in September by the National Council for Prevention of War, Washington, D. C.

The peace bonds in denominations of \$1.00, \$5.00 and \$10.00 represent "an investment in world peace." They bear the pledge that the sum represented "will be faithfully used for the development of a more adequate peace movement throughout the United States, having as its objective the prevention of war." They do not pay dividends and the principal will not be refunded.

Attached to each bond are three coupons. One gives the purchaser a year's subscription to PEACE ACTION, the monthly 16-page bulletin of the National Council.

A second coupon provides that forty per cent of the bond's value be allocated to the peace activities of some organization other than the National Council for Prevention of War indicated by the purchaser. This clause makes possible a sharing of the proceeds among all organizations working for peace. Thus a church, a church board, or a society in a church could receive this portion for its peace program. Frederick J. Libby, executive secretary of the National Council for Prevention of War, has made it clear that the peace bond drive is calculated not merely to strengthen his organization financially, but also to place at the disposal of all groups interested in world peace the funds that will be adequate to stem the drift towards war.

The third coupon is a questionnaire giving the bond purchaser the opportunity to register his opinion on five peace issues; munitions, neutrality, military training, armament reduction, and the League of Nations. The purpose of this is to sound out sentiment in a limited section of the American public, and so to give some direction to political action for peace.

Senator Gerald P. Nye, chairman of the Senate Munitions Investigation Committee, and Senator Rush D. Holt, the Senate's youngest member, bought the first peace bonds, and the peace commissions of several denominations have already announced their approval.

The National Council for Prevention of War, incorporated under the laws of the District of Columbia, is a clearing house for some of the largest and best known peace organizations in America, which for nearly fourteen years have been its members. Among these are: The American Friends Service Committee, the Fellowship of Reconciliation, the National Board of the Y.W.C.A., and the National Education Association. The platform of this non-political organization is:

- Progressive World Organization
- World-Wide Reduction of Armaments by International Agreement
- World-Wide Education for Peace

Information relative to the drive now under way in 27 states may be had by writing the National Council for Prevention of War, 532 Seventeenth Street, N.W., Washington, D. C.

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Books and the News

BY FLORENCE BREWER BOECKEL*

BOOKS have become a part of the daily news. There is perhaps no more notable development in the book field than the fact that today books giving the background of news situations are issued while the stories are still on the front pages of the daily press. In spite of all the other avenues of information that have recently been opened this is as much responsible as any other one thing for the encouraging contrast between the understanding of the critical situation in Europe today and the understanding of the situation in 1914. It means also that books are playing their part in the making of current history. The "*Road to War*," by Walter Millis, lay on the desks of many Senators and Representatives when the vote on neutrality was taken last August. The influence of Frank Simonds' "*The Price of Peace*" can be traced in many of the special articles dealing with the Italian-Ethiopian dispute.

This whole tendency in book publishing is expressed in the title of a series of books which the Foreign Policy Association is issuing on peace and war problems. The series is called "Head-line Books." The first of the series just out is, "*War Tomorrow: Will We Keep Out?*" This, too, bears upon the question of a new American neutrality policy. Another thoroughgoing discussion of this subject by Professor Phillips Bradley of Amherst College is scheduled for publication in December.

Because the whole question of neutrality will again come up when Congress reconvenes in January these books should head any list of reading for those interested today in world affairs and the possibility of the United States following the road of protection against war for itself and of cooperation with the rest of the world in preventing war.

Whatever the final outcome of the present world situation, in the course of the discussions before the League of Nations as well as in news reports, one important fact has been admitted. It is that peace cannot be assured until the way is provided for the fair

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adjustment of economic interests which means the reduction of trade barriers providing freer access to raw materials and to markets. It is interesting to know, in this connection, that the National Peace Council in England has called a conference for October 29th on "Peace and the Colonial Problem." The opening paragraph on the conference program includes this sentence: "The Italian-Abyssinian dispute has raised again and acutely questions of the accessibility of natural resources, raw materials, markets, the control of colonial capital investment and the utilisation of 'open spaces,' in their bearing upon the prevention of war and aggression." Obviously British public opinion is rallying behind the statement which Sir Samuel Hoare made to the League of Nations Assembly when he said: "It is not enough to insist collectively that war shall not occur, or that war, if it occurs, shall be brought to an end. Something must also be done to remove the causes from which war is apt to arise."

Whatever the position of the United States in regard to participation in armed conflict there can be no doubt of the necessity of its cooperation in reducing trade barriers if this step toward the prevention of war is to be taken. Unfortunately this is a question on which the one necessary book has not yet been written. "*The Price of Peace*" contributes to a background understanding of the subject as do "*The Interdependent World and Its Problems*," by Ramsay Muir (Houghton Mifflin, Boston, 1933) and "*Foreign Trade and World Politics*," by H. F. Fraser (Crofts, N. Y., 1926). Among important pamphlets on the subject are "*America Must Choose*," by Henry A. Wallace, "*Foreign Trade and the Workers Job*," by Helen Hill, and "*War and Depression*," by J. B. Condliffe (all World Peace Foundation, N. Y.).

Of the many books dealing with the general problem of war, among the most interesting are "*Peace With Honour*," by A. A. Milne (Dutton, N. Y., 1934) and "*Peace and the Plain Man*," by Norman Angell (Harper, N. Y., 1935). Mr. Milne with wit and satire deflates the old military claims and pretenses. Sir Norman Angell points out that war or peace finally depend upon the average citizen's vote on government policies.

Teaching fundamental aspects of the problem of peace and war is O. W. Riegel's "*Mobilizing for Chaos*" (Yale University Press, New Haven, 1934) which describes the extent to which at present

governments dictate what the people of the world shall know through the press and radio. In "*Essentials of Democracy*" (Univ. of Pennsylvania Press, 1933) Professor Lindsay sets forth the fact that democratic government and world peace are but two aspects of the same problem of human freedom.

Aside from the problem of our relationship to the nations of Europe and to the efforts of the League of Nations to suppress war with armed force, the most important question of foreign policy for the United States is probably our relationship to Japan. On this subject there are many books, but outstanding among them are "*Toward Understanding Japan*" by Sidney Gulick (Macmillan, N. Y., 1935), "*The Future of Sea Power in the Pacific*," by Walter Millis, and "*Conflicts of Policy in the Far East*," by J. H. Blakeslee (both World Peace Foundation, N. Y.). "*The Navy: Defense or Portent?*" by Dr. Charles Beard (Harper, N. Y., 1932) considers fundamentally our whole naval policy.

Of the better understanding of world problems today and twenty years ago and of the tremendous development in the effectiveness of the demand for peace there is no question. But this demand is still to be tested should any actual war situation arise and government pressure for participation again be exerted to the full. Among no group has the change in expressed conviction been greater than among the religious bodies, Catholics, Jews and Protestants alike. The present position of the various Protestant churches is made clear in Walter W. Van Kirk's book, "*Religion Renounces War*" (Willett, Clark, 1934). And there is no better statement of the logical church position than Leyton Richards' "*Realistic Pacifism*" (Willett, Clark), which bears also upon the present question of sanctions and neutrality.

The daily press is in general doing a very remarkable job in gathering the news from all quarters of the world and laying it on our door-steps. But the limitations of the press must be recognized and its news supplemented by these books of the day, so many of which would fit accurately under the Foreign Policy title, "Headline Books."

Note: Books mentioned in this article may be ordered from the Sales Agencies listed on page 6.

Education for Peace

BY JOHN NEVIN SAYRE*

A DECADE or more ago Mr. H. G. Wells summed up the world situation in a single phrase by saying, "It is a race between education and catastrophe." These memorable words, which expose a truth that needs to be dinned into the ears and consciousness of the public by constant reiteration, will stand out in a still more vivid light if we couple them with another phrase uttered by Winston Churchill at about the same time when he said, "Death stands at attention."

Commenting on the situation in Europe at that time Mr. Churchill said:

"Certain sombre facts emerge solid, inexorable, like the shapes of mountains from drifting mist. It is established that henceforward whole populations will take part in war, all doing their utmost, all subjected to the fury of the enemy. It is established that nations who believe their life is at stake will not be restrained from using any means to secure their existence. It is probable—nay, certain—that among the means which will next time be at their disposal will be agencies and processes of destruction wholesale, unlimited, and perhaps, once launched, uncontrollable. Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in human destinies to which all the glories and toils of men have at last led them. They would do well to pause and ponder upon their new responsibilities. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples *en masse*; ready, if called on, to pulverize, without hope of repair, what is left of civilization."

Now for the last decade and a half our civilization has managed

* Vice-Chairman, Committee on Militarism in Education. Text of a radio address delivered on May 17, 1935, over station WNYC, under the auspices of the United Parents Associations of Greater New York.

to keep Armed Death still standing. He is still at attention, more ready to destroy today than ever before; but there is yet a possible chance to stop him. One way would be for education to win the race against catastrophe. But here some of you, my hearers, will possibly be thinking "No, the race is not between education and catastrophe but between *economics* and catastrophe. War is caused by the prevailing economic system of the western world. Unless we change that first and change it soon catastrophe wins hands down." I agree in part with this position, but not wholly. I think that the capitalist system is one of the causes of war—unquestionably one of the greatest causes. It needs to be tackled. But equally am I certain that it is not the only cause. You cannot fasten the sole guilt for war upon the capitalist system any more than you can fasten the sole guilt for the World War upon Germany. The truth in this matter has been succinctly expressed by A. A. Milne in his clearly reasoned book, *Peace With Honor*. He says: "Wars may be declared for economic reasons but they are fought by volunteers for *sentimental* reasons. However loudly an iron field may call to the Elder Statesmen, the call will come to Youth through the voices of King and country."

The point, you see, is this: The masses who do the fighting in a war, fight for emotional, sentimental reasons. The majority of folks do not suffer and bear the hardships of war because they are inspired by the prospect of gaining foreign coal, iron, oil or other economic advantages. They believe that they are fighting to defend their very hearth and home, or else for some moral ideal such as patriotism, the sanctity of treaties, defense of religion or to make the world safe for democracy. Eugene Debs was clapped into prison and sentenced for 20 years precisely for the offense that he was obstructing recruiting by exposing the sentimental reasons for which Americans supposed they were fighting. The last thing which the authorities responsible for our entrance into the war wanted to have shown up were the economic reasons. They understood that the masses would only fight and pay if they were sufficiently aroused by sentimental appeal.

Well, a sentimental appeal can be nullified only by effective education. If this were thoroughly done the sentimental appeal would fall flat and the war would not be fought, for the economic kings and munition makers would not themselves do the fighting.

That is left for the people. Ex-Ambassador Houghton spoke very truly once when he said that war does not originate from time to time simply in a sudden and uncontrollable impulse on the part of one great nation to go out and slaughter another but that wars are made by "little groups of men called governments." When they fail to gain their objectives by diplomacy or the maneuvering of naval vessels or in other ways and an international situation becomes impossible of solution by diplomacy, then the "great masses of men and women, roused by every power of organized appeal and propaganda" and "on the ground that their lives and families and property are somehow involved and endangered . . . are ordered under arms and war follows." Propaganda was one of the great discoveries of the last war. It has now been seized and applied by communism, fascism and capitalism alike. There is no security for us or our children in a world armed with death and swayed by propaganda; but the antidote to propaganda is education. It is a race between education and catastrophe.

Education has no chance to win once the war starts or once fascism or communism with its censorship gets its grip thoroughly on a nation. But we here in America have, I believe, at least a few more years in which by education we might prevent the coming of war or fascism to our country. If we can keep our country out of the catastrophe of direct participation in a European or Far Eastern war in the next few years, then I believe that within one generation we could by education keep the nation out of war permanently.

I am assuming, of course, that such education would deal not only with international affairs but that it would concern itself equally with the discovery and exposure of what is wrong with the present industrial order in the United States; also that it would not expend itself wholly in diagnosis and denunciation but that it would shed light on what needs to be done in order to effect the transition to an economic order of plenty, security and freedom for the masses of our citizens. All hope of effecting any such change peacefully and without war or great violence must rest fundamentally on education. Education and agitation must precede and be the spiritual foundation of any material or social structure that we can hope to rear satisfactorily. As President Morgan of Antioch College and the Tennessee Valley Authority has said,

"You cannot build a social order in a stable way except as there is a foundation of character, of social purpose, of discipline, of all that product of spiritual striving that expresses itself in these ways. Until that has borne fruit, you will not have the foundation for a great social structure."

It is of the utmost importance that education for peace should reach not merely the mind, but even more the emotions. It will not overcome the sentimental emotionalism by which wars are begun and continued unless in the period preceding war it has trained and educated the emotions of the oncoming generation in the faith, idealism, greatness, and discipline of peace. The strength of military education lies in its drilling of the emotions. An article in *The Infantry Journal** from which I now quote once put the thing in this way:

"The military problem, psychologically speaking, resolves itself into taking every advantage of the herd instinct to integrate the mass. . . . This military processing of civilians is a purely empirical thing, but it is an eminently sound one. It has been handed down from past armies. . . . It is useless to try and convince men of the value of military standards by reasoning with them, for reasoning, no matter how brilliant or conclusive, always leaves a suspicion of doubt and uncertainty in the mind of the average man. It is necessary that he be firmly convinced, and the best way of doing this, in fact the only way, is to indoctrinate him. Constant repetition of the item to be inculcated, unsupported by any reasons, will have an immense effect on the suggestible, hard-minded human. An opinion, an idea, or a code acquired in this manner can become so firmly fixed that one who questions its essential rightness will be regarded as foolish, wicked, or insane. . . . Anything that makes a man conscious of his membership in a herd, and at the same time proud of the herd, is an important integrating factor. . . . Parades and reviews are great factors in securing unity. For with pomp and glitter the great unit is massed, and to the sound of rhythmic music with flags flying and cadenced step the sub-units pass and render homage to their commander. For the soldier not to be conscious and proud of his identity with his herd is, under these circum-

* "The Psychologist Looks at the Army," Captain John H. Burns, *The Infantry Journal*, December, 1928.

stances, almost impossible. Finally, to express its unity the herd is given a symbol—the colors. . . . No process of military training, however, can succeed completely unless the material turned over to the military has been indoctrinated with certain ideals of duty, patriotism and citizenship. Men who have absorbed in childhood the belief that war is the greatest disaster, that nothing justifies it, and that it can always be avoided; men who believe that military leaders are rather to be pitied than praised . . . such men are not good soldier material. They will never make an army. The national army's training begins in the nation's schools. It is spiritual in character."

I wonder if this military viewpoint, so clearly expressed in the quotation just ended, does not explain the main reason for the existence of such military and semi-military organizations as the Junior Naval Reserve, the R. O. T. C., the Lone Star Battalion, the Junior Cadets, the Yeomannettes and similar groups into which are now enrolled thousands of youngsters from the public schools of New York and other cities?

In any case it is clear that education for peace must reckon with these military influences in our schools and also that it must, on its part, find the way to implant in both the mind and heart of the nation's children a non-military, realistic and beneficent patriotism of peace.

Education for peace must help children to see that there is no security for what is near and dear to us unless we also do something about the things that are near and dear to other peoples in countries beyond our own. They have patriotism too; and if our patriotism is blind to theirs and their patriotism is blind to ours, it is not enough. Remember this in connection with Japan. Once upon a time perhaps nationalism sufficed, but certainly it cannot suffice today; not in a world grown small as our world is, and pressed together by economic interest and swayed by propaganda and armed with wholesale death.

We know that the way out of national antagonisms and war is obstructed by munitions interests, much wrong education, and is technically complicated and not easy to achieve; but the patience, the long-suffering, the endurance, the sacrifice, the faith by which alone any achievement can ever be possible—these must be

brought into being by men of peace whose patriotism joins effort with the patriotisms of other servants in other lands.

“Brother, shout your country’s anthem,
Sing your land’s undying fame,
Light the wondrous tale of nations
With your people’s golden name;
Tell your fathers’ noble story,
Raise on high your country’s sign;
Join, then, in the final glory—
Brother, lift your flag with mine!

“Hail the sun of peace, new rising;
Hold the war clouds closer furled;
Blend your banners, O my brother,
In the rainbow of the world!
Red as blood and blue as heaven,
Wise as age and proud as youth,
Melt your colors, wonder woven,
In the great white light of Truth!

“Build the road of Peace before us,
Build it wide and deep and long;
Speed the slow and check the eager,
Help the weak and curb the strong.
None shall push aside another,
None shall let another fall;
March beside me, O my brother,
All for one and one for all!”*

* “The Hymn for the Nation” by Josephine Daskam Bacon, by courtesy of League of Nations Association and C. C. Birchard & Co., publishers.

The Churches and the World Crisis

Armistice Week — November 10-17, 1935

Annual Message of the

**Department of International Justice and Goodwill
of the**

Federal Council of the Churches of Christ in America

*Printed with the permission of the Council**

WE BELIEVE that the peace of the United States and of the world can best be secured through policies of international cooperation. It is for this reason that we rejoice in the knowledge that the United States has become a member of the International Labor Office. It is for this reason that we have long urged the United States to join the World Court and to state the terms under which our government might officially relate itself to the League of Nations. It is entirely unlikely that war will be permanently abolished until there is established a world organization in the functioning of which national currency, trade and defense policies are conditioned by the fact of world interdependence.

Pending the creation of a world system of security, we recommend that our government undertake to render less likely American participation in war by modifying its traditional policies of neutrality. We believe that the United States should withhold aid from all belligerents in any conflict that might arise in the future. To this end, we recommend that legislation be enacted providing (1) that an embargo be placed on the shipment of war materials to nations resorting to armed conflict, and (2) that an embargo be placed on loans and credits to all nations resorting to war, and (3) that nationals of the United States doing business with or travelling in nations at war do so at their own risk. (*Statement adopted by the Executive Committee of the Federal Council of Churches, June 28, 1935.*)

* Additional copies may be secured from the Federal Council, 1056 22d Street, New York. Single copy, 5 cents; \$2 a hundred.

The World Crisis

Seventeen years ago the World War came to an end. The signing of the Armistice was hailed by people in all walks of life as marking the beginning of a new era. There was to be no more war; no more mass murder on far-flung battlefields; no more piling up of costly and war-provoking armaments. The intervening years brought disillusionment. The stage now appears set, more clearly than in 1914, for a cataclysm that will threaten the very foundations of civilization.

In Italy, the entire Fascist organization, involving 10,000,000 adults and children, has been ordered to hold itself in readiness for instant mobilization; 1,000,000 Italian soldiers are actually under arms. The British Navy is concentrated in the Mediterranean. The United States has been displaying its naval prowess in the Pacific. The military party of Japan is in the saddle. Russia boasts an army of 1,000,000 men; Germany is going forward with her vast rearmament program. Civilian populations in certain countries are being instructed in the use of gas masks. Military and naval budgets are rising to perilous heights and fear of war grips the hearts and minds of countless millions of people the world over.

Why the Churches Are Opposed to War

The effect of the world crisis has been to strengthen the purpose of the churches to put an end to war. More than ever, the churches are convinced that the Christian religion and war do not mix. Churches in every land are denouncing the sinfulness of war; they are pointing out the incompatibility of the churches rendering moral support to nations that resort to war; they have given and are giving practical support to measures designed to promote peace and to uproot war.

And why? Why all of this concern among Christian Churches regarding peace and war?

The economist opposes war because war is an economic folly. The humanitarian opposes war because of its devastating effect on human life. The statesman opposes war because war is political stupidity. The churchman opposes war not only for these reasons but for the deeper reason that war is alien to Christian faith and the very antithesis of the Christian way of life. Jesus exalted

human personality as the creation of God; war degrades human personality. Jesus proclaimed the brotherhood of the human family under one Father of all; war is a denial of brotherhood. Jesus put his confidence in the constructive power of goodness; war is the enthronement of sheer might regardless of right. Jesus made primary the law of love; war makes primary the law of the jungle. Jesus taught the forgiveness of one's enemies; war makes necessary the hatred of one's enemies. What Jesus held dear, war denies; what Jesus hated, war extols. Jesus envisaged a Kingdom of God without racial or national barriers; war transforms the natural differences of race and of culture into divisive antagonisms.

The churchman opposes war also because war means the sundering of the Body of Christ. The Church, as the fellowship of His disciples, is made up not of the citizens of one nation but of all the nations of the world. Of that supra-national character of the Christian Church, the missionary movement, built up by the world vision sacrifice of generations, is the living expression. When war is seen as the dismembering of the Body of Christ, no Christian can tolerate it.

The Churches, grounded in faith in a creative and triumphant God, do not believe that war is inevitable. They intend to utilize every constructive measure to prevent war and to establish peace with justice. Not only at home, but abroad, the churches are seeking to develop a strong anti-war sentiment and to secure effective action on the part of their respective governments, to rid humanity of the curse of war.

The Churches of the World Demand the Uprooting of War

A. In the United States

The repeated anti-war declarations of the Federal Council of Churches, and of its constituent communions, are familiar to the Church at large. It would appear in the light of these stirring pronouncements that Christians, in ever increasing numbers, are through with war. And they are saying so. Still other Christians, who have not taken a strict pacifist position, have let it be known that they will never cross the boundary line of their own country to make war upon any other nation, any time, anywhere.

B. In Other Lands

Pope Pius XI, on August 27th, in an address before the Congress of Catholic Nurses, said: "A war that is only out of conquest would evidently be an unjust war. That is something that exceeds imagination; it is something indescribably bad and horrible. The right of defense has limits of moderation, which must be observed in order that the defense may not be guilty."

The Executive Committee of the Universal Christian Council, at its meeting in Chamby, Switzerland, in late August, sent the following telegram to the Pope, the League of Nations, and the heads of the governments of Great Britain, France, Italy, Abyssinia, and the United States, in which a war between Christian nations, such as Italy and Ethiopia, undertaken without recourse to arbitration or other means of peaceful settlement, was described as "an intolerable wrong to mankind and a sin against the law of Christ."

The Second World Convention of the Churches of Christ, convened in Leicester, England, in August, expressed the conviction, "war is contrary to the mind of Christ." The Social Service Council of the Canadian Churches is calling upon the Christians of the Dominion to study from the standpoint of the Christian Gospel questions bearing upon the present world crisis.

The International Council of the World Alliance for International Friendship Through the Churches adopted in August a message to the Churches from which the following is taken: "Many churches and individual Christians have already solemnly declared that they will not countenance any war when their state has declined a bona-fide offer of arbitration. Further steps in this direction may become necessary."

The Christian-thinking people of Great Britain, in large numbers, participated in the huge peace poll in which forty per cent of the entire British electorate expressed an overwhelming sentiment in support of peace and in opposition to war. In answer to the question: "Are you in favor of an all-round reduction of armaments by international agreement?" 10,170,489 people said "yes" while only 362,775 said "no." In answer to the question: "Are you in favor of an all-round abolition of national military and naval aircraft by international agreement?" 9,533,558 people said "yes" while 1,689,786 said "no." 10,417,329 ballots were cast in favor of the prohibition of private profits in the manufacture

and sale of armaments, while only 775,415 ballots were cast against this proposition.

The General Conference of the Methodist Church of Australia last May affirmed that: "War is a violation of the will of God and is a tragic hindrance to the establishment of the Kingdom of God throughout the world."

These are but a few of the many references that might be made to the action of Christian leaders and church bodies in other lands in opposition to war and to preparations for war.

Present Day Threats to the World's Peace

Christians, in the light of their purpose to rid the world of war, would do well to study, during the Armistice season, the critical situations where disaster to world peace lurks.

Africa: The Italo-Ethiopian dispute is the most immediate threat to the world's peace.¹

The Far East: The Sino-Russo-Japanese area is charged with issues, any one of which might result in war. Recent actions of the United States Government indicate a policy of aloofness from the present Asiatic crisis. At the same time there is evidence of a long-time program of political and economic participation in Pacific affairs.

The present status of American and Japanese relationships has altered but little during the past year. The vigorous protests throughout all sections of the country against the Pacific Naval Maneuvers, revealed the will of masses of Americans to maintain cordial relations with Japan.

Government aid has been given to the construction of commercial aviation bases on the islands of the Pacific, which will bring Tokyo within four days' travel from San Francisco. The new army air bases in Alaska and the Aleutian Islands, and the Hawaiian seventeen million dollar army aviation program providing for a force of fifteen hundred officers and men, will unquestionably afford new leverage for diplomatic pressure upon Japan.²

Europe: The European situation has changed greatly in respect to Germany. Her withdrawal from the League of Nations has been followed by vigorous rearmament. Great Britain seems ready to accept the German contention that as other nations have

not disarmed she should be allowed to re-arm. The recent Anglo-German naval accord has produced severe criticism from France, and no little sense of strain in her relations with Great Britain. The old diplomatic game of the balance of power seems to be gaining in favor. Thus history repeats itself with men gaining little in wisdom from the past.

The temper of the Nazi government is clearly revealed in the unqualified adherence to the totalitarian state and in the severe measures against political opposition. The unjust discriminations against Jews continue to arouse resentment in the civilized world. The persecution of Protestant and Catholic dissenters from Nazi policies with reference to the churches, goes on.³

Keeping the United States Out of War

A. Neutrality Legislation

With the view of preventing the involvement of the United States in any future war, the Executive Committee of the Federal Council, on June 28th, recommended that legislation be adopted providing for the placing of an embargo on war materials and loans to nations resorting to war.

The Congress of the United States, in response to the clear demand of the great majority of the American people, enacted neutrality legislation which provides for a temporary embargo under which, until February 29, 1936, shipments of arms, ammunition and implements of war would be estopped to all participants in war.

This legislation further provides: 1. for a ban by the President against American ships carrying embargo articles to a belligerent port or neutral ports for reshipment; 2. for the President to prohibit Americans from travelling on ships of belligerents except at their own risk; 3. for the President to restrict or prevent use of American ports and territorial waters to submarines of nations at war; 4. for the President to prohibit ships from American ports delivering men or munitions to belligerent ships at sea.

The neutrality legislation adopted by Congress embodies policies long recommended by the Federal Council and by many of its constituent denominations. It is hoped that when Congress reconvenes, this neutrality legislation will be extended to include the placing of an embargo on loans and credits to warring nations.⁴

B. The United States and World Cooperation

Neutrality legislation is not interpreted by the churches as an isolationist policy. On the contrary, the churches believe that such legislation will conduce toward a more effective cooperation by the United States with other nations for the prevention of war. Neutrality, in a military sense, means abstention by the United States from other nations' wars. In a moral sense, neutrality legislation is altogether consistent with the idea of mutual responsibility for the maintenance of world justice and peace. Full support was given to this legislation by multitudes of church people who have long believed and who still believe that only through international cooperation will it be possible to rid the world of war. "We believe," says the Federal Council's Executive Committee, "that the peace of the United States and of the world can best be secured through policies of international cooperation."

The National Peace Conference, made up of the representatives of twenty-eight national peace bodies, in supporting neutrality legislation, fully recognized: "*that no foreign policy which may be devised for the United States can be an alternative to its participation in the agencies of the world community to prevent war and to remove the causes of war.*"

The churches, believing this, rejoice in the fact that the United States has become a member of the International Labor Office. The churches, for the same reason, continue to press for American membership in the World Court. There is, moreover, an increasing sentiment among many Christian people in favor of American membership in the League of Nations with the understanding that the United States shall not be obliged to adopt measures which might involve the use of armed forces. The churches, in addition, strongly recommend *international cooperation in the field of economics*. No permanent solution of the peace and war problem can be found until the great nations which own or control the bulk of the world's natural resources are willing to see those resources administered in the interest of economic justice to all nations.

C. Controlling the Munitions Traffic

For many years the Federal Council and other church bodies have urged that the manufacture and sale of munitions be placed

under some form of national and international control. The Senate Munitions Investigating Committee has made clear the fact that such control is necessary to the maintenance of peace.

A National Munitions Control Board is provided for in the neutrality legislation adopted by the Seventy-fourth Congress. Persons who engage in the business of manufacturing, exporting, or importing arms, ammunitions, and implements of war, are required to register with the Secretary of State. All arms manufacturers, who are thus registered, are required to maintain such permanent records of arms, ammunitions, and implements of war as the Munitions Control Board may prescribe.

It is also provided that: "No purchase of arms, ammunition, and implements of war shall be made on behalf of the United States by any officer, executive department, or independent establishment of the Government from any person who shall have failed to register under the provisions of this Act."

The churches regard this legislation as only the first step in the effort to curb the war-provoking activities of the manufacturers of arms and munitions. The next step must be the negotiation of a treaty which will place the traffic in arms and munitions under strict international control. Let the churches unite in demanding that the United States cooperate with other nations in taking this step.

General Reduction of Armaments

It is not enough to insure neutrality in time of war. It is not enough to control the manufacture and sale of munitions and war weapons.

There must be a drastic general reduction of the armaments of the nations. It is true that armaments, in part, are symptoms of basic fears, which fears, in turn, are occasioned by social, racial and economic injustices. The removal of these injustices is a task no less important than the reduction of armaments.

The recent and rapid rise in the military budgets of practically every nation, and the ominous competition now in progress among the nations with regard to their respective military establishments, must be halted if the world is to be saved from disaster.

The United States is a signatory of the Kellogg Pact. The churches, therefore, insist that the military forces of the nation be

kept within the limits required for purposes of defense. And by defense is not meant the defense of American economic or other material interests in other lands, but the defense of the territorial domain of continental United States.

The President recently put his signature to a \$460,000,000 naval appropriation bill, the largest in our peace time history. The army appropriation bill, as signed by the President, totals \$401,000,000—a perfectly staggering sum considering the fact that the army, under the Kellogg Pact, is never to be used in other lands for war purposes.

The total military spending of the United States during the current fiscal year will be in excess of \$1,000,000,000. What madness! How can the churches be expected to give their moral support to such a program?

Meanwhile other nations are pursuing similar policies of excessive and competitive military expansion. Japan has denounced the Washington and London Naval Agreements. Great Britain has announced the abandonment of the ratio principle for the reduction of naval armaments. The Naval Conference which was to have been held in 1935 will not meet. The World Disarmament Conference is in the doldrums. The prospect for a general reduction of armaments has been dimmed by the present Ethiopian trouble.

“We Summon the Churches”

At the now famous Stockholm Conference on Life and Work, attended by religious leaders, drawn from all over the world, there was adopted a Message to the Churches which said: “We summon the churches to share with us our sense of the horror of war, and of its futility as a means of settling international disputes, and to pray and work for the fulfillment of the promise that, under the sceptre of the Prince of Peace, ‘mercy and truth shall meet together, righteousness and peace shall kiss each other.’”

And so, in this world of crisis, the Federal Council summons the churches during the Armistice period, to honor the nation’s war dead by dedicating themselves afresh to the task of establishing upon the earth the Kingdom of God in which “mercy and truth shall meet together” and in which “righteousness and peace shall kiss each other.”

Send to the Department of International Justice and Goodwill, Federal Council of Churches, 105 East 22nd St., New York, for

¹ “The ABC of the Italo-Ethiopian Crisis.”—5c each, \$3.00 for 100.

² “The ABC of American-Japanese Relations.”—5c each, \$3.00 for 100.

³ Statement on the Church-State Struggle in Germany.—10c a copy.

⁴ “The ABC of American Neutrality.”—5c each, \$3.00 for 100.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bonnie Scotland (Laurel and Hardy) (MGM) Good nonsense farce, typical Laurel and Hardy antics, and crazy plot leading from jail, to Scottish home-stead, through burlesque war in India, to no conclusion at all. Healthily laughable as happy-go-lucky slapstick comedy.

For A: Fair

For Y: Good

For C: Very good

Bright Lights (Joe E. Brown) (Warner) Small-town vaudeville team, man and wife, almost estranged by his sudden rise to star on Broadway with mad-cap heiress as partner but, disillusioned, he rushes back to wife. Character interest slight. Brown's slapstick antics replace plot.

For A: Good of kind

For Y: Amusing

For C: Funny

Broadway Melody of 1936 (Eleanor Powell, Jack Benny) (MGM) Notable musical comedy, fast, gay, glittering, with beautiful dancing, and outstanding role by Eleanor Powell. Well-knit little plot, smart dialog, Broadway stage life background, and not overdone. Good sophisticated fun, in today's taste.

For A: Fine of kind

For Y: Fine of kind

For C: Probably good

Don Quixote (Feeder Chaliapin, George Robey) (Made in France, English dialog) Highly artistic screening of Cervantes' great character, wistful, tragic, true. Finely acted, set, directed. Accurate in detail, with tempo and atmosphere of the period. A joy to all who know their Don Quixote.

For A: Excellent

For Y: Mature but good

For C: Beyond them

Gay Deception, The (Francis Lederer, Frances Dee) (Fox) Improbable, romantic whimsy about naive country girl winning \$5,000 in lottery and going cityward to spend it. An incognito Prince, as bell-hop, elevator boy, etc., trails her faithfully, carries her triumphantly through social embarrassments. Lederer very engaging.

For A: Very good of kind

For Y: Very amusing

For C: Good

Harmony Lane (D. Montgomery, Evelyn Venable) (Mascot) Artistic, credible, moving story of romance, drama and tragedy of Stephen Foster's life, with charming setting and background of his much-loved melodies. Title role, and one or two others, outstanding in finely acted whole.

For A: Excellent

For Y: Excellent

For C: Mature

Here Comes the Band (Virginia Bruce, Harry Stockwell) (MGM) Lively musical farce-comedy, often amusing but uneven, with plot built around hero's song stolen by publisher. Numerous comic and romantic complications involve everybody till wildly improbable trial solves all. Plenty of Ted Lewis. Stockwell's singing notable.

For A: Fairly good

For Y: Amusing

For C: If it interests

Here's to Romance (G. Tobin, Nino Martini) (Fox) Rich playboy finances blonde dancer in Paris, his wife does same for young singer. Their "art interest" fades when proteges fall in love. Fine music, Martini's notable singing, and Schumann-Heink's minor role deserve better story.

For A: Fairly good

For Y: Perhaps

For C: Little interest

I Live My Life (Joan Crawford, Brian Aherne) (MGM) Deft, improbable but humanly amusing romance. Spoiled heiress, posing as Secretary from visiting yacht, meets equally self-willed hero doing archaeology on Greek Isle. Identity revealed in N. Y., furious clash but "back to Naxos" for heroine.

For A: Amusing

For Y: Mostly excellent

For C: Hardly

Wanderer of the Wasteland (Dean Jagger, Gall Patrick) (Paramount) Hero accused of murder flees to desert, kills bandits, wins heroine. Much violence, impossible heroics, excellent photography. Zane Grey western perhaps above average because of role of old prospector by Edward Ellis.

For A: Hardly

For Y: Probably good

For C: Too strong